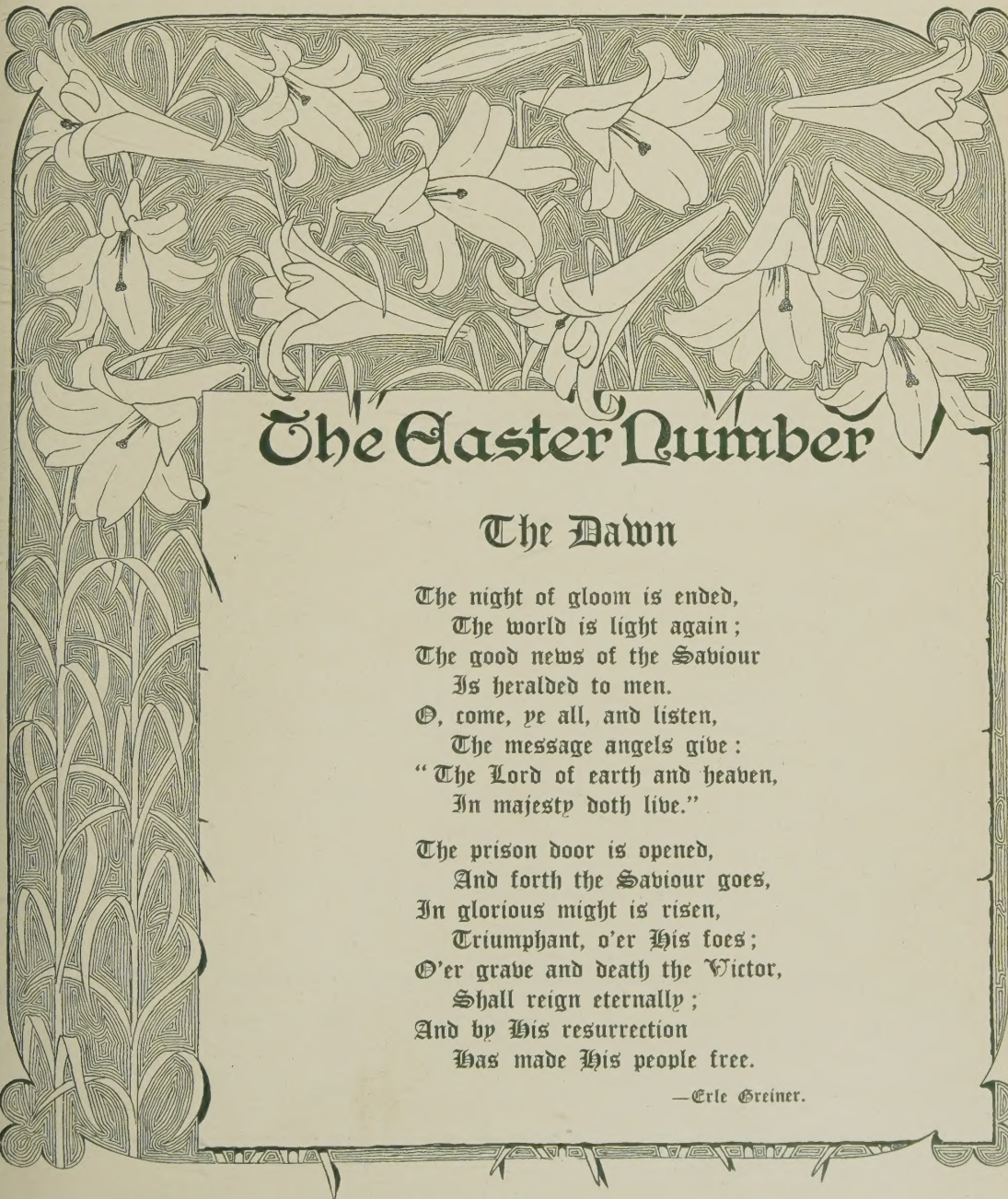


Of the Church · By the Church · For the Church

LUTHER LEAGUE REVIEW

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



The Easter Number

The Dawn

The night of gloom is ended,
The world is light again ;
The good news of the Saviour
Is heralded to men.

O, come, ye all, and listen,
The message angels give :
"The Lord of earth and heaven,
In majesty doth live."

The prison door is opened,
And forth the Saviour goes,
In glorious might is risen,
Triumphant, o'er His foes ;
O'er grave and death the Victor,
Shall reign eternally ;
And by His resurrection
Has made His people free.

—Erle Greiner.

SING GOOD HYMNS

¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion.

¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

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LUTHER LEAGUE REVIEW

P. O. Box 876

New York City

Luther League Review

Some Ancient Buildings in San Juan

BY MAY C. MELLANDER.

SAN JUAN is in many respects a quaint and Oriental looking city, with its narrow streets and closely built houses, with here and there a more prominent edifice teeming with interest. One often thinks if only these old walls could speak, what might they not tell us! Since they cannot, it is left for us to learn what history has to say, the stories

to those of Sampson, in 1898. Many wonderful and interesting stories they might tell since their erection, in 1539. Its lighthouse, which has lately been rebuilt, still welcomes all travelers to this beautiful island.

At the other side of the city is Fort San Cristobal. This fortification, which is really three in one, is built like a giant fan, giving



"FORTALEZA," GOVERNOR'S PALACE, AND OLD CITY GATE.

which have been handed down from generation to generation, and to use our own eyes.

The first to attract attention, even when far out at sea, is Morro Castle. It is right at the entrance to the harbor and holds a prominent place, built on rocks, which jut out of the sea. Here, for centuries, the roaring waters of the Atlantic have washed up against the stone walls. These same massive walls have witnessed many sieges since the days of the buccaneers, of Drake and of Cumberland,

it not only a very strange appearance, but an exceedingly picturesque one. This structure, with its gruesome passages and dark dungeons, where prisoners were formerly kept, is an interesting one to visit. In it is a very large cistern, which, in case of a siege, could supply thousands of people with water. From its high points can be seen the great sea on one side and the ever green hills of the country on the other.

Here, too, is what is called the "Haunted

Sentry Box," connected with which there are several stories. The one more generally told is that one night a Spanish sentry suddenly disappeared. Nothing was ever heard or seen of him again except his shadow. His spirit is supposed to hover about the place, and for hundreds of years it has been supposed to be haunted. It is a favorite subject for artists and kodak fiends. El Morro and San Cristobal, for centuries, made powerful fortifications for the city, when they were connected by an underground tunnel. If, in modern times, they are not the protection they were in the days gone by, they certainly add to the interest of the city, and make a picture one does not forget.

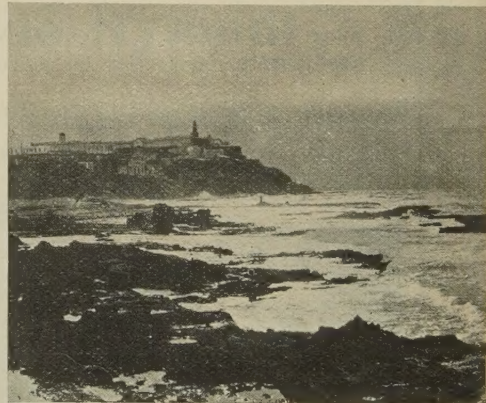
"Casa Blanca" is a large white structure just above the sea wall. It was erected in 1523 for Luis, the son of Ponce de Leon, whose descendants lived there until 1799. After that the insular government used it for offices and shops. Now it is used by the army department.

Nearby is the "Fortaleza," which was built in 1533, and was the first fortification on the island. Since its position was not considered commanding enough for this purpose it has been used as the residence of all Governors since 1639. It makes a splendid residence, with its large and airy rooms, and with its beautiful garden, all overlooking the waters and the surrounding country. Just below this are the remnants of the old city wall, with its one remaining gate, the San Juan.

The oldest church is the San José, which was constructed in 1533. It has a window in the front which is hardly in keeping with the architecture. It was caused by one of Sampson's guns, in 1898. In this church rested the remains of Ponce de Leon, which had been brought from Cuba by his nephew. Last August, however, they were removed to the Cathedral, it being the 400th anniversary of the landing of Juan, Ponce de Leon, the first Governor of Porto Rico, and the one who discovered the site of the city. His remains were kept in a leaden urn. On the 12th of August of last year this was taken from San José Church and placed in a casket of cedar, was carried through the streets of the capital, on the shoulders of four young men dressed in costumes of the sixteenth century. In the procession were the soldiers of the army and navy and the Catholic priests. At the entrance to the Cathedral

they were met by the Governor and the Bishop. An imposing funeral service was conducted, an address on the life of the hero was delivered, and the urn was placed in one of the walls in the front of the church, where the Spanish colony will place a monument.

The Cathedral, the largest church edifice on the island, was erected in 1540, and has been untouched by time. It has a spacious nave and many altars before which people have knelt for centuries and before which priest after priest and bishop after bishop have passed. An object to which the attention of all visitors is called is a large glass case, in which, it is believed, rest the remains of a Spanish soldier. The story is told how this soldier was to be executed because he struck a priest, who was carrying the sacred wafers.



MORRO CASTLE BY MOONLIGHT.

He was condemned to be shot, but after firing twice, he still remained uninjured. Upon examination it was found that the bullets had lodged in a scalpular which he wore. This being removed, he was put to death. Then it was said he had been unjustly put to death and that he had struck the priest because he had carried mouldy wafers. To satisfy the cries of the people his remains were unearthed and were found to be uncorrupted. They were then placed in the Cathedral, and were at length enclosed, and are now known as Saint Pio. Some claim the body was sent to Rome to become sanctified.

Across from the Cathedral is the gloomy looking Las Monjas Convent. It was the home of the aged Carmelite Sisters. They never see the face of a man after they take their vows, nor do they ever leave the build-

ing. When Sampson shelled the city in 1898 they left in a body, however, but soon returned. Since one of the sisters made her escape, they were removed to San German, where they will pass the remainder of their lives. The building is now being remodeled to be used as a dwelling. The cloisters are large rooms, without any window, opening upon a wide balcony. In its day there must have been a beautiful garden in the court, which, together with the sky overhead, constituted the world for the inmates. Here they, no doubt, have spent many lonely hours. The chapel was really a large church, which was attended by the people from the city. The sisters could hear the service from behind very small grated windows, from where, also, the audience could hear their voices raised in song.

There is an exceedingly small place of worship in San Juan. It is, indeed, supposed to be next to the smallest chapel in the universe. It is on the top of an incline, overhanging the sea wall at the foot of Cristo street, and is called the chapel of Cristo. In front is a massive stone port cochere, which almost conceals the building. There is a wooden bell tower, where hangs a rusty bell. On top of this is a weather vane, a rooster with a cross on its back. Many people pass this

quaint edifice without ever suspecting that it is a sanctuary. Once a year it is open, when sermons are preached for nine successive mornings, which has been the custom for years.

With this there is also a story. In the seventeenth century it was a sport for the young Spanish gentlemen to dash down this sloping street on horseback, while the people would stand by and cheer. One day a dashing young officer, from a well known family, rode a horse which became uncontrollable as he neared the edge of the cliff. It seemed inevitable death to both rider and horse, but the young officer threw himself, crying: "Santo Cristo, save me." He was rescued, but the horse plunged down the steep embankment. The young man's family built this chapel on the site in gratitude to God.

There still remain some old buildings, among which is that in which the Supreme Court holds its sessions. It was formerly the Convent of Santo Domingo and was erected in 1523. Another is the High School building, which was built in 1642. Along its wide corridors, where formerly walked the Franciscan monks, now march the young men and women who are studying the ancient history, but each day are making a new one, which will mean much for this island and its people.

The Christian's Living Hope

"Unto the upright there ariseth light in the darkness."—Psalm 112:4.

BY ANNA M. LANDIS.

"**H**E is not here; He is risen!" is the message of the angel to a group of humble, adoring women, who, in the early morn, even in the gray dawning, approach a newly made sepulchre in a garden just without the walls of Jerusalem. "Fear not," the angel says. "Ye seek Jesus of Nazareth, which was crucified: He is risen . . . behold the place where they laid Him." Thus spake the Resurrection angel; and with the same faith that prompted the shepherds on Judea's hills to heed the message of the Christmas angel, "Fear not, for behold I bring you good tidings of great joy," so these fond friends of the lowly Nazarene are comforted in their trying hour.

Once again the Christian world, with Mary and the other women, is permitted to look into the open sepulchre, and rejoice with exceeding great joy at the thought, "Now is Christ risen from the dead, and become the

first fruits of them that slept." All is now joy and gladness—the night of gloom is over, and even the anxiety of the faithful women who questioned among themselves as to who should roll away the stone is vanished. Christ is risen, and hath come forth conqueror. What a blessed hope is contained in this message!

The following lines, written by one of the League's faithful friends, most beautifully express the Easter story:

From Calvary's deep, dark despair,
Where the patient Saviour died,
The faithful ones went sadly down,
Shedding tears for the Crucified.

Long were the hours His body lay
Softly at rest in the tomb;
Soldiers paced slowly to and fro
In the daylight and the gloom.

And they that watched for the morning
 Came early with spices rare,
 And found, in the soft gray twilight,
 The empty sepulchre there.

The Lord was risen to glory,
 His trials and sorrows done;
 In majesty now triumphant,
 And the victory was won!

Faith led the way on that first Easter morning to a garden—not a Gethsemane of suffering, but a spot of triumphal victory. Death is conquered, and man's power and self-glory are forever dimmed. Last at the cross, first at the tomb! What a beautiful lesson these lowly women give to all God's children! Love found a blessed reward. Jesus was their greatest friend, and they, with saddened hearts, linger at the cross until their Master is borne hence and laid away. Now, with the same filial devotion, they hasten to the tomb as soon as the Sabbath is ended, to perform a service of love. Can we ever know, can we ever feel, that inexpressible joy which these women experienced when they came to a full realization that He whom they so loved was not dead, but had risen from the grave and was soon to manifest himself to them again, not as a spirit, but as their human friend. Could they not truly feel the wonderful message of the Psalmist: "Unto the upright there ariseth light in the darkness."

Dear League friends, many of us have felt the loss of a dear one, perhaps father, mother, brother or sister, or a faithful pastor, and the world seemed dark and sad to us, but what comfort we can experience if our hearts are right toward Him who brought life and immortality to light! Yes, truly, we can see this Light of Ages arising in the darkness, bringing with Him healing in His wings.

Almost two thousand years have rolled by since our blessed Redeemer overthrew the power of death and the grave, destroying forever the power of Satan and his host over the children of light. We joy in Christ's resurrection because we know that though we were dead in trespasses and sin, we shall yet live with Him. As He gave the Apostles of old the blessed promise that they should not be left comfortless, even so He gives us the same assurance.

The Christian world today, through the testimony of the disciples, as recorded in the Scriptures, believes that Christ is now seated

at the right hand of Majesty on high, whence He shall come to earth again in glory.

Mount Olivet stands out most prominently before the eyes of all God's children, and we shudder at the thought that in the darkness of Gethsemane God's beloved Son should suffer intense agony for the sins of mankind. The picture is indeed sad, and more intensely so as we follow this friend of sinners to Mount Calvary to be offered as our paschal Lamb on the cruel cross. As we gaze on the cross, with a co-mingled feeling of sorrow and love, we say, "Why should these things be?" But listen: Did not Isaiah of old say that it was expedient that one man should die for the sins of the world? And later Herod, though perhaps thoughtlessly, told the angry mob at Jerusalem the same truth. All has been fulfilled even as God through the prophet did proclaim. The blood of Christ was necessary for the forgiveness of sin. Without the shedding of blood there can be no remission of sins; and as Christ gave His life for us, we have life through Him. We need not offer the blood of lambs or goats for an atonement for sins, as did the Jews of old, because Christ died once for all, and took upon himself the sins of the whole world.

Never will mortal man fully understand the great sacrifice made on Calvary. But this we do know, that without the blood there could be no forgiveness, and without Christ's death there could be no life for us. Mysterious as was this great tragedy, yet with the Psalmist we feel that "Unto the upright there ariseth light in the darkness."

Easter suggests to the Christian a living hope. To the Jewish world, the death of Christ terminated forever His earthly power, but to the Christian His death and resurrection is the beginning of new life and activity in establishing the Kingdom of God in the hearts of all people.

Our hope must be based on divine mercy; we must truly believe that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Unto the upright, therefore, there ariseth light in the darkness, because the Easter joys have come to countless thousands who were groping along in the night of ignorance and sin. Each morning of a Christian's life is a resurrection dawn, with a hope for things spiritual. This hope begets faith, which in turn points to an inheritance which fadeth not away, reserved

for all God's children. His death gave us the Gospel; the cross gave us the crown. In assuming the Glory after His humiliation He made our salvation secure.

As the exalted of earth strive for temporal inheritances, how much more should all who love God strive to merit the incorruptible inheritance, beautiful, beyond the skies. The end of spiritual hope is salvation, a triumphant victory over sin, and a precious gift or reward.

The true Leaguer may learn these lessons from the Easter theme, namely:

1. Without the shedding of blood there could be no atonement for the sin of the world.
2. Love can surmount all difficulties.
3. A Christian life is a life of sacrifice.
4. Each day must be a resurrection to higher thoughts and Christian ideals.
5. The Christian's living hope finds its fullest joy in the Master's service.



The Victory of Her Faith

BY MRS. M. O. J. KREPS.

THERE was a coquettish hint of spring-time in the air where the sunlight had full play, but the atmosphere was so defiantly sharp that one could easily guess Madame Winter was protesting in dignified displeasure against being dethroned by a frivolous, spring-time maiden.

Ethel Armstrong sped along through both shadow and sunshine, the same striking contrast between the wintry garments and the hint of life at its full springtide of youth and beauty that there was in the blended brightness and chill of the day.

There was a song on her lips and a song in her heart, for the glad Easter Day would dawn with the morrow's sun, and the spirit of the approaching season had taken full possession of her earnest, girlish soul.

The exceeding joy within had found expression in snatches of song, as, all day long, she had deftly twined garlands, and arranged, with artistic skill, the rich hothouse plants and flowers in the church she loved so well. It was not strange that her heart had dictated the loveliest effects about the altar; for there, just one year gone, she had stood among the flowers, and pledged herself, with all the ardor of her young heart, to the service of the blessed Author of the beautiful resurrection hope and joy; and the memory of that Easter Day awakened a thrill of gratitude which simply yielded its best offering to the most sacred experiences.

The breath of the day seemed to linger about her, in all its freshness, as she closed the street door of her pretty uptown home behind her, and hastily entered the sitting room, where warmth and brightness reigned supreme

save for the dull mourning garments and grief-stricken face of her mother.

Mrs. Armstrong looked up listlessly as her daughter stooped and kissed her on brow and lips, and the lines of habitual depression did homage to the bright face above her by relaxing into softer curves.

"Have you finished the church decoration, dear?" asked the mother in a tone of passive interest.

"Yes, mother, and it is simply lovely! There is but *one* thing lacking to make it perfect, in my eyes, and that is—guess, mother. I think some little bird might whisper in your ear what it is."

"Well, dearie, the birds must be busy about their nest building just now, and so are neglecting their messenger business; but my daughter is brighter and sweeter to me than the birds, and she can whisper her own little hints into my ear."

"Well, then, little mother"—and the eager face fairly glowed with enthusiasm—"it is the lovely white lily in the conservatory which you have been coaxing into bloom with such special care, and which has rewarded you by growing into such a beauty! I reserved a place for it in the altar decoration, because—well, because it will mean *something* to me there that perhaps it wouldn't do to any one else. And, oh! I do want it so much! Can't I have it, mother, just for the Easter Day?"

"Why, Ethel, I am astonished that you should ask such a thing! Do you not know that I have nursed this flower and given it my personal attention in order that I might have it for an Easter offering to my little, dead Mildred?" and there was a mixture of genuine

regret and displeasure in the tone of Mrs. Armstrong's voice.

"Yes, mother, *I thought it*, and for this reason I wanted it in the church—the church she loved so well—instead of in the cemetery. Mother, I have just read Longfellow's lines, 'There is no death; what seems so is transition,' and that, together with my Christian belief in the blessed resurrection story, makes me sure that Mildred is more alive than we are. She has seemed so near me today that I have gloried in the thought that she might be looking on me from above, as my hands did the work hers would have helped do, oh, so gladly, had not God called her to come up and live with him. You know her class will be confirmed tomorrow, mother"—Ethel's voice was low and sympathetic, and the hand that was stroking Mrs. Armstrong's trembled a bit as she continued, with a perceptible quiver about the chin—"and for that reason, especially, I do want the lily with all my heart, and have, as I said, reserved a place for it at the chancel just where her class will stand, because—because I felt that, to me, its purity and life would represent her."

"I am sorry to disappoint you, dear," said Mrs. Armstrong, as she lifted her face, so full of rebellious sorrow, to the happier one of her daughter, "but the plant you want I have nursed for months in order that in full flower I could, with my own hands, place it on dear little Mildred's grave on Easter morning. I wish I could feel as you do, Ethel, but I simply cannot, and therefore I must deny your request; for nowhere does my little girl seem so near to me as right by the little green mound where she was lowered out of my sight."

"I know, mother, that the grave does *seem* to hide her from our human sight, but doesn't our religion teach us that with eyes of faith we look through the grave to more beautiful life on the other side? The lily must go where it will give you the most comfort, though, and I hope you will try to forget that I disturbed you by asking for it; but, oh, mother, for your sake and ours, try to realize that Easter means life and joy instead of death and gloom. It will make you so much happier." And with a loving kiss the daughter left the room.

In the privacy of her own little chamber she knelt in the secret of God's presence, and from her heart came the cry: "Oh, Heavenly Father, bless dear sorrowful mother, and shine through the darkness of her grief. Strengthen

her faith, that she may look through that lonely grave and see Mildred alive and happy in Thy safe care. May the glorious meaning of the Easter Day dispel the shadows from her heart before the setting of tomorrow's sun. For Jesus' sake, Amen."

Mrs. Armstrong, left to herself, settled back tearfully into her usual listless attitude. She was a young and pretty woman yet, despite the pall of an unsanctified grief which shadowed her delicate features. While God had spared her the two daughters He had given to bless her married life, she had been a happy-hearted wife and mother, and, to all appearances, a Christian; but when Mildred—the younger daughter—was taken from her just when she was budding into glorious, promising girlhood, the mother's faith flickered and seemed lost in the darkness of her sorrow.

After months of rebellious grief she had drifted into a state of nervous depression which baffled medical skill and loving consolation alike. Never once since Mildred's death had she entered the door of her church. In the first place, it was not good taste in her social circle for persons recently bereaved to mingle in any large gathering, and, in the second, she had felt too bitter and resentful against God to desire the balm He promises to those who seek it.

Thus it came about that Mrs. Armstrong spent the most of her time in the silent city of the dead, and all the peace her heart knew was that of sitting for hours by Mildred's grave. At this crucial time the desperate need that comfort should be offered her mother in her enfeebled state, and that her father should be sustained in his double sorrow, seemed to develop Ethel's vigorous Christian faith into a maturity which belongs to riper years and richer experiences.

* * * * *

The Easter Sabbath dawned in such glorious splendor that it seemed a fitting type, indeed, of the brightness of the eternal day.

A deeper shadow than usual, however, lay on the hearts and the home of the Armstrong family; for that morning at breakfast Mr. Armstrong had tried, in the most lovingly persuasive way, to induce his wife to attend the Easter service with Ethel, and he promised that after it was over they would all go together to Mildred's grave and carry their floral offerings. Mrs. Armstrong not only tearfully refused, but she petulantly, and with much bitterness, accused husband and daugh-

ter of not sympathizing with her as they should, because they could not feel Mildred's death as she did.

There were tears in Mr. Armstrong's eyes as he watched her drive away for the cemetery with only the coachman and her flowers and her sorrow for company; and it took every atom of his manly strength to resist the temptation to go with her. But too well did he realize that he must discourage her morbidness by throwing the weight of his influence against it. Besides, he was a splendid Christian character, and, therefore, conscience guarded the door of his heart and won the battle which would else have been lost.

In the cemetery Mrs. Armstrong was not alone. Numberless mourners, in sable garments, were there holding communion with their dead. Placing her magnificent lily at the head of her little girl's grave, Mrs. Armstrong knelt down at its side, and, closing her eyes to the sights and sounds about her—as was her usual custom—she tried in imagination to see the loved one sleeping beneath the flowers. There were the curls of gold, the dear blue eyes so peacefully closed, the dear dimpled hands holding half opened rosebuds, the dainty white-slipped feet, the filmy garments as pure as the flowers—this was the vision she had carried in her heart, and which always seemed more vivid when she knelt by the grave.

But somehow, this Easter morning, the vision seemed to mock her, and through closed eyes she seemed to be looking into an empty tomb; while over and over in her ears there rang Ethel's words so earnestly spoken the day before, "I believe Mildred is more alive than we are," and "Oh, mother, for your sake and ours, try to realize that Easter means life and joy, instead of death and gloom."

Oblivious to all around her, Mrs. Armstrong felt that a spark from her daughter's faith had kindled a faint flicker of some hope which had long been smothered by an overwhelming shadow of sorrow and doubt. Just then, like a voice from an angel choir, there floated out on the sweet stillness of the morning air:

"Why seek ye the living among the dead?"

He is not here, He is not here,

But is risen."

The kneeling figure started up and lifted her face to the bright blue sky above her before she realized that the sweet strain had been wafted to her ears from the open windows of

a little mission church just outside the walls of this quiet spot, where the Easter service had already commenced. But an angel voice could not have more effectually fanned the unsteady flame of faith in her heart into a glow of conviction. Some accusing voice seemed to whisper, "You have been seeking the living among the dead all these weary months, and she is not here."

The Easter light and hope were breaking through the shadows, and Christian reason was again assuming control of the better impulses by suggesting to the groping spirit: "If she is not *here*, then she is as near me one place as another, and nearer me in the sanctuary where God has promised especially to transmit all spiritual blessings—as Ethel said." Without a moment's hesitation Mrs. Armstrong caught up her Easter lily, and, without even a backward glance at the spot where she had so long worshiped without finding peace or comfort, she hurried to her carriage and gave orders that she be driven quickly to her church on Elmwood avenue.

Once inside the portals of the church she paused, overcome with her emotions, and the beauty and gloom all about her. Just then, as if to welcome her back to her own, the great organ sounded the first sweet chords of the Easter processional.

Mr. Armstrong and Ethel looked up in startled surprise as a little black-robed figure slipped quietly in between them, the magnificent lily she held in her arms seeming to be a challenge of the life immortal to the sable emblems of death and sorrow against which it rested. Putting the plant in Ethel's hands, Mrs. Armstrong whispered, "Take it, dear, and put it in the place you reserved for it; it will comfort me most there, and will mean something to me as well as to you."

Ethel very modestly and quietly, but like one in a dream, carried the beautiful plant to the chancel and deposited it just where its waxen blooms seemed to add the touch of completeness.

As Mrs. Armstrong settled herself in the family pew, a very cold and trembling little hand slipped into the broad warm palm of her husband, and as he quietly covered it with his other hand, he gave it a pressure which sent a message of sympathy and joy straight from his heart to hers.

As Ethel took her seat on the other side of her mother and nestled close to her, she clasped the other hand closely in hers, and

thus this reunited family sat during the beautiful Easter service, and by some telepathy of thought they all understood that there had been a victory of Christian faith that Easter morning which meant joy and peace to them and to their home.

Good old Dr. Gordon brought to the flock he had tended for many years a simple and beautiful message from the text "Consider the lilies." As he held up a little brown bulb and explained the principle of life locked up in that apparently dead seedling, he caught the eager eyes of Mrs. Armstrong fixed full upon his face. As if moved by some sudden impulse, he bent forward, and, holding the bulb just above the beautiful bloom on Mildred Armstrong's lily, said, "It isn't hard to tell which is the fuller, and lovelier, and more eloquent of life, this that I hold in my hand, or that splendid flower beneath it; and yet one descended into the earth and produced the other. So the ones we call dead are more alive than we are today, and from their brief quickening time in the grave they have bloomed into eternal youth and beauty just beyond the curtain of our earthly vision."

When Mildred Armstrong's class stood up for confirmation Ethel felt her mother give a sudden quiver of pain, but she nestled a little closer and whispered, "Look at the lily, mother, and remember its message." And there, peacefully swaying above those bowed girlish heads, were the lovely white flowers, silently eloquent of a life of richer beauty and more spotless purity after the sleeping time of the soul.

Then came the sacramental feast, when, side by side, three happy hearts, at least, took the bread and wine which is in itself a pledge of the resurrection hope given by that Risen Saviour, who said, "Do this in remembrance of Me."

Not until the Armstrongs reached the safe shelter of their home did Mrs. Armstrong trust herself to speak. Then very tearfully—but happily—did she tell her husband and daughter the story of the triumph of her Christian faith in the golden light of that Easter Day. And, lifting her face to her husband, she said: "And, oh! Harry, you can never know what it means to me to be delivered from my bondage of sorrow. My reason and will were at constant warfare, and yet I was such a slave to my morbid grief that I could not shake off the fetters that bound me.

I felt dimly that I was sinning against God and you and Ethel, but I thought God had been unjust; and, while you and Ethel had one another, my little girl out there in the cemetery was all alone, and needed me. And oh! many times I could not tear myself away from the little grave until the evening shadows compelled me to go, because each time I started I imagined that her dear voice called me back. But, thank God! through Ethel's words yesterday and your persuasion this morning, and the song of an unknown singer, He has brought me out of darkness into light, and has opened my eyes to see that, because of the blessed resurrection morning, my darling's tomb is empty, and she is alive and happy in His loving keeping."

Mr. Armstrong's voice trembled with emotion, as, with his arms about his wife and daughter, he whispered reverently, "All honor and praise to the God of our Easter hope and joy!" Ethel's lips quivered too violently for any expression of her gratitude; but in her heart she thanked her Heavenly Father that He had answered her prayer, even as she had asked, before the setting of the Easter Day sun.



There have been many brave and heroic rescues in the days of the past, but none so great, so universal as that of our most blessed Lord. What folly to refuse to accept and live for such a friend as He!

Do our Juniors have a regular habit of prayer each day?

Does each of us have a Bible of our own?

Is it read daily?

Is your Junior League earnestly working for members for the pastor's confirmation class?



"When the warm sun, that brings

Seedtime and harvest, has returned again,
'Tis sweet to visit the still wood, where
springs

The first flower of the plain."

Or we can recite at this season Bayard Taylor's lines on the return of spring:

"A spirit of beauty walks the hills,

A spirit of love the plain;

The shadows are bright, and the sunshine
fills

The air with a diamond rain!"

Gone to Their Reward

Gustav F. Speckel

God has called another of the original organizers of the Luther League to his reward. On April 6 Mr. Gustav Frederic Speckel one of the first delegates to the Luther League of New York City, died at St. Augustine, Fla. The funeral services were held at Epiphany Church on April 10.

Mr. Speckel was born in Strasbourg, Alsace, November 6, 1852. In 1872 he came to America. He was always vitally interested in all branches of Church work. When, in 1889, he settled in New York, he joined the Evangelical Lutheran Church of the Epiphany. Here he became a devoted worker in the Luther League, as well as in Church affairs. For the last ten years of his life he was treasurer of this church. His activity did not confine itself to this church only, he was also instrumental in building up the Washington Heights Evangelical Lutheran Church. For a number of years he was the superintendent of the Sun-

day school. Not only did he work zealously in behalf of these two churches, he was also actively engaged in philanthropic work, serving as secretary to the Society for the Relief of Indigent Germans in the public institutions of New York. He was moreover connected with the German Home Mission Board.

These various duties made heavy demands upon him, but he was only too glad and ready to respond. Even in the last few years, when

his physical suffering was very great, he performed his duties in the same zealous manner. In February he was obliged to go to Florida because of his health. There at St. Augustine, he died April 6.

His life, both private and public, is one long record of faithful and devoted service to God and his fellow men.

Bertha E. Waller

Chicago Leaguers received sad news from

Norway of the death of Miss Bertha E. Waller, who was called to her heavenly reward on February 27. Miss Waller was the efficient and faithful secretary of the Luther League of Chicago for three years under the presidency of Mr. J. Alex. Nelson, and she acted as secretary for the local committee in charge of the National Convention last year until her health compelled her to relinquish the work. She then went to Norway to regain her health, if possible, but it seems that "Our Heavenly Father" knows best, and chose to call her home. We



GUSTAV F. SPECKEL.

shall miss her greatly, for she was a power of Christian strength among our Luther Leaguers, always pleasing, faithful and active in her duties, no matter how difficult they were. Never in the history of Luther League work in Illinois have we had a more active and efficient worker than Miss Waller. Let us thank God that He gave us a young lady of such high and exemplary Christian char-

(continued on page 18.)

The Lutheran Church—Why I Love Her

BY MISS JEANNE EGGERS.

Reprinted from the LUTHER LEAGUE REVIEW, November, 1894.

THE Lutheran Church! What a history has been hers! What varied scenes; what mighty utterances; what providences of God; what a great and noble hero does the name call to mind! We look back intently: We see a young monk wearying himself in mind and body in a vain attempt to find peace to his soul; later we view him transformed as it were with the happy consciousness of a reconciled God through faith in Jesus; then he rises before us a hero, without fear and with great courage, defying the authority of the Pope and councils, facing death oftentimes for the truth's sake, and finally we behold him the acknowledged leader of a new people, breaking the Papal bondage of a thousand years, preaching the true old Pauline doctrine of Justification by Faith, and thus becoming the restorer of the pure Apostolic and founder of the Parent Evangelical Church, the "Mother of all Protestantism."

"Lutheran," even though applied to us as an epithet of scorn, became a synonym of honor, and because of its close association with our hero's name we think it beautiful; but placing "Evangelical" beside this, meaning "of the Gospel," as Luther would have us do, our title becomes the grandest in all church history. Ours is a Church of which each member may just say, "I glory in her," and one that seems to call forth, more than any other, that denominational loyalty which is one of the most sacred Christian obligations. Phillips Brooks has said, "the man who loves the universal Church the most will be truest to his own particular church." We feel this to be true in an unusual degree of the members of our communion, and I love our Church the more, because of this. Though each individual has or ought to have his honest convictions as to why he is a Lutheran, he will not the less love his brethren who may be just as conscientiously abiding in other denominational fellowship. While our Lutheran Church firmly clings to the *Divine Word* and holds the truth as taught therein, she cherishes no unkind feelings toward other believers in the Lord though they may differ from her in some points, but rather rejoices in their prosperity and the good works which they manifest in the Master's service, not denying them liberty

of conscience in those things, provided only that they accept the saving doctrine of Justification by Faith as the only divine and all sufficient ground of salvation. It is indeed an incentive to greater love and more unswerving fidelity to our parental Church that she so kindly watches the welfare of all the children of faith. While we praise our Ecclesiastical Mother for her unselfish charity here, must we not ever reverence her for the tender, faithful care bestowed upon her own sons and daughters? In accordance with the Saviour's words, "Suffer the little children," etc., our Church receives the little ones by baptism into the fold, and still further obeying the Good Shepherd, when he said, "Feed my Lambs," she tenderly nourishes and instructs them so as to develop strong spiritual, well disciplined soldiers for the Master's use. It has well been said that this instruction of the young is a transcendent feature of her strength, and that in this respect she has the advantage of many other denominations. Her placing such special emphasis upon catechetical teaching in the child's religious training plants a faith that thus rooted and grounded in early years can live through the fiercest blasts of "scepticism, infidelity and unsanctified science." One of the first duties, or indeed sacred obligations, of a Lutheran parent is to have the holy rite of Baptism administered; for we believe that in this God's work of grace begins in the child's heart, and that in the spiritual, as in the natural life, there is a "gradual growth, a development, an orderly process." Those churches which deny this beginning of life and grace by baptism believe that all are in a sort of spiritual death until aroused by some sudden excitement or experience. How much more beautiful our theory and how comforting, too, in cases of early death! There is no haunting fear in our hearts that a child was not regenerated, and, therefore, must be lost, but a glad knowledge that the little one has but been gathered to the Gentle Shepherd's bosom, who had learned to know it as His own and call it by name when presented to Him by the faithful parents at the altar of Baptism.

Again, I love the Lutheran Church because she makes the way of redemption so simple

and scriptural. Christ is the center of all her teachings and God is preached in "love" rather than in fear. It is a way based not so much upon the sovereignty of God as upon his loving Fatherhood—a fatherhood that, through Jesus Christ, His Son, offers free salvation to all men. We take Him at His word and believe that "whosoever" means "you" and "me" and "every" creature who will accept the grace so freely offered. Our God, whom we preach, is Love, and could not bring any into the world to be eternally lost, unless of that of one's free choice, and Christ's mission on earth would be limited were only the "elect" to be saved. The more we study the Evangelical Lutheran Church's doctrine and see its beautiful agreement with the Scriptures, the more do we love it. We find our confession the simplest of all Protestant confessions, and, indeed, the one upon which all others are based. The open Bible is the test by which everything pertaining to doctrine and usage must be tried and with The Word our dear Church has abided firmly through the various experiences of more than three and one-half centuries.

I love the Lutheran Church, too, because she is the Church of the Reformation. That she is the oldest of all Protestant denominations is not disputed, but few, even among our own people, realize that she had her beginning, not with the Reformation, though it was then she received her name, but in the Apostolic times. Luther but brought about a renewal, regeneration or re-formation of that same ancient Christian Church. What Church has had a grander history or exerted a more beneficent influence on the world than this? It was she who first taught that as "One is our Master, even Christ," so there is but one Head in the Church, one Priest, a great High Priest, that has passed into Heaven, even Jesus, the Son of God. How truly is ours the Church of the Bible!

The learning, culture, refinement and practical piety of the Evangelical Lutheran Church are other incentives to love her. Are we not at the very head in our educational institutions? We look at the universities of Europe, thronged by students from all parts of the world, and rejoice to know that almost without exception they are Lutheran. Until the time of the Reformation education was aristocratic, confined to the clergy and a few laymen of higher classes, but Luther, insisting upon individuals studying the Holy Word

for themselves, became the father of the common school idea, and, indeed, of the common school itself. Wherever, in city, country or State, we find a marked degree of Lutheranism shaping the affairs of the people, education is the most universal. Our Government statistics show this to be true. Europe, of course, is yet far ahead. In Wurtemberg—that Lutheran stronghold—to every 10,000 of the population there are but two persons who cannot read or write. Our publications furnish another proof of our Church's high educational standing. We publish more religious literature than all other Protestant denominations combined, and it must be read by clergymen of all classes in order that they may keep abreast with the times.

We are a Church, too, of many languages. Here, in our own country, the Gospel is preached to Lutherans by Lutherans in thirteen different languages. High schools, colleges, seminaries and universities are rapidly multiplying, and not only is the Church thus caring for the children of wealth but by her homes for the Friendless, Soldiers, Widows, Orphans and Aged, Houses of Refuge, Infirmarys, Hospitals, Training Schools and Deaconesses' Institutions—all of which greatly outnumber those of every other denomination put together—she provides for all classes and conditions of men. We may well be proud of the lead we have taken in such establishments and rejoice in having been the first people to provide a home for the orphan. Missionaries have been sent by Lutherans to all parts of the world, and the story of Jesus is told by our messengers in every civilized tongue. From a little company of persecuted Christians, endeavoring to restore the purity of the Gospel, the Evangelical Lutheran Church has become the most wonderful Christian denomination in the world and numbers over 50,000,000 baptized members. Justly we may glory in such a record.

Once more, I love my Church because of her grand mission in the world—the future before her.

Dr. Remensnyder in his *Lutheran Manual*, says: "The unparalleled growth of the Lutheran Church in these United States simply means that the Mother of Protestantism is preparing to infold all her children in her arms." The Church of the Old World is coming on, step by step, to take possession of the New. While the marvelous growth of the Lutheran Church must thrill every

Lutheran heart, what responsibilities it brings to each conscientious member! Never were greater obligations laid upon a Lutheran in any land than are now upon us, and especially us young people of this rapidly developing Church of this country. If the ratio of progress continues as it has in the last decade the future may prove wonderful indeed, but it depends upon our profiting from past experiences and rooting out all that in any way has retarded our growth. We must not lose sight of the losses we have sustained and the mistakes we have made. Other denominations count many of our fold among their best material. This is particularly so of the young people who have drifted into other churches; some because of there being no American English speaking Lutheran congregation in the community, some because of greater attractions offered by other denominations. The organization of this State Luther League and our meeting thus together in convention are the beginning, and properly, of new things for the young Lutheran—new purposes and aims. Our Church's future depends largely upon her sons and daughters. It is to these she must look to have fraternal strife, inter-synodical prejudices, jealousies and contentions repressed. We believe that "in union there is strength," and earnestly, prayerfully anticipate the day when a Christ love-tie shall so closely bind us as to draw all into one harmonious whole. When this shall have been accomplished we may expect such results in planting churches as cannot be dreamed of while one party steps in to undo the work of the other. Lutheran brothers and sisters, let us arouse to the importance of our position; let us today make a beginning of trampling down petty differences and resolve that we will, if need be, even relinquish customs for the sake of the Church which was first to teach "One, our Master, even Christ, and all we brethren."

Let us prove ourselves true followers of Him by our hand in hand and heart to heart efforts to evangelize the world and trust that, as she has ever been the leader in the ranks of God's people since our immortal Luther took that stand for the truth which brought about the Reformation, it may always be, that foremost in the army of the Lord shall gleam her banner, the banner of our beloved Evangelical Lutheran Church.

Gone to Their Reward

(Continued from page 15.)

acter to lead us on in our work for the Church.

Euphemia S. Miler

Philadelphia Lutheranism has sustained a great loss in the death of Miss Euphemia S. Miller. She was a lifelong member of old St. John's Church, and was actively engaged in every department of its work. For a number of years she was a teacher in the Wyoming Public School, during which time she exercised quite an influence for good over her scholars because of her Christian character and example. She was for a number of years an active and enthusiastic member



BERTHA E. WALLER.

of the Executive Committee of the Philadelphia Central Luther League, which recently adopted resolutions on her death.



The pictures constantly before the eyes of our children in our homes and League rooms should be the most carefully chosen that we can get.



A well kept garden and potted plants are a part of the work that Juniors may love to do. In this way the church may be able to have fresh flowers for the altar every Lord's Day.

Luther League Topics

4th Week After Easter.

May 9, 1909.

Missions in Madagascar

The review of this topic was to have been furnished by a missionary at Ft. Dauphin, Madagascar, Rev. M. J. Stolee, but has been delayed in the mails.

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5th Week After Easter.

May 16, 1909.

Augs. Conf. Art. XV. Church Rites

Rom. 14:1-12.

Reviewed by C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the teaching of the "Bible Readings" on the topic? What of the "Lesson"? What is the Lutheran conception of Sacred Seasons? What of "Holy Places"? What of "Forms of Worship"? What of "Forms of Church Government"?

Lessons for our own lives: 1. Let us make no mistake as to the value of "human ordinances" in the Christian life. Even the use of the divine ordinances does not give us merit before God. Hearing the Word, or studying it, receiving the Sacrament, even with due penitence and faith, leading holy lives, giving to the poor, fasting and denial of self, in the proper spirit, and with the right motives—none of these things, nor any other thing that we can do, is an act which puts God under obligation to us, or which is to be added to our accounts as a thing with which God credits us. It is to be feared that many Protestant Christians have a subconscious feeling, if not a definite idea, that they go to church, for instance, in a spirit of paying a debt to God, as if the mere attendance at church was in itself a thing of merit, which counts something for them, as a child's attendance at school has an influence on the marks he gets in his report! But that is precisely the Roman doctrine of being present at the Mass. Being there scores a good mark for the attendant, in God's sight, according to their mistaken idea. The first thing that we must understand as to our observance of any or every human ordinance is, that it has no character of merit about it, so as to give us the comfortable feeling that we have done something now which may, to a certain extent, offset something else that we have not done or have done amiss. Our righteousness, our merit, our standing before God, *all* of it rests on Jesus Christ.

What He has done, nothing else, counts for us, in God's judgment. And what He has done becomes ours, not by any deed or work of ours, but solely and simply by our relying on Him and His work, and not at all on ourselves.

2. The other mistake is less serious, indeed, but serious enough. This is to forget the experience of the past, to break with the customs of the fathers, to wish to make, as it were, a new beginning and to build on no foundations of former times. The person who invents a new sect, ignoring the continuity of the Church of All Ages, who thinks that he can improve on all that has gone before, who separates himself from the old confessions and doctrines and becomes the leader of a schism in the Church, differs less in kind than in degree from him who fancies that he can make a better liturgy than the Saints have made, and that he can frame a better prayer to express the deathless needs and longings of a Christian congregation than the prayers and collects of the centuries, fragrant with the devotion of the generations! Unless we are sure that "we are the people and that wisdom will die with us," let us rather seek rightly to make use of the treasures of ancient, tested, Scriptural forms of devotion that are ours, than to be in haste to adopt "improvements" of our own.

—♦—

Exaudi.

May 23, 1909.

John Knox

Acts 24:22-25.

Historical Topic Reviewed by Rev. Howard R. Gold.

A genuine reformer is refreshing. He stands upon eternal verities and boldly lays hands on corruption. He cares not whether wrong has crystallized and imbedded itself in custom or fortified itself in institutions. He uproots and shatters, thoroughly mixes the rich soil of truth with the collected dust of error, and plants once more for righteousness. We love him for his vision and do not weary in recounting his deeds.

John Knox raised his voice in Scotland two hundred years before Robert Burns sang to the world of the blooming heather and the bonny braes. We are still uncertain whether he was born in 1505 and at Haddington, although date and place are both generally accepted as correct. His early training was somewhat better than usual in his day. We

find him at high school, and later in 1522 at the University of Glasgow. His scholarship was never very prominent in his equipment, although as a college boy he had the mastery of Latin, and at the age of forty read the Bible in Hebrew and in Greek. Of the twenty-five years following his entrance at the university we know very little. He was a priest, and when we get the next glimpse of him it is as a tutor in a private family. One wishes those twenty-five years would speak and tell us his experiences. But we know the result. He had changed from Catholic priest to Protestant preacher. In 1546, George Wishart, an earlier reformer, was taken from the home where Knox was tutor and burned at the stake. Knox himself was marked for persecution. Catholic and Protestant forces openly clashed. Knox was to be deported. He became a French captive instead and labored as a galley slave for nearly two years. Rescued by English friends he became chaplain to Edward VI in 1551. He had a part in the preparation of the Articles of Faith for the Church of England, refused a bishopric, and at the change of rulers left for Switzerland in 1554 to escape persecution. In Switzerland he met Calvin and enjoyed his friendship. At Frankfort-on-the-Main he had temporary charge of a congregation of exiled Englishmen. In 1555-56 he recrossed the channel, and, accompanied by his wife, returned to Geneva to become pastor there for two years.

Meanwhile the Protestant fortunes in Scotland prevailed, and in 1559 Knox was recalled. His cause needed him and his friends considered it reasonably safe for him to return. He came home, became the leader of his party, and was formally ordained at Edinburgh in 1560. That same year Parliament voted Protestantism the religious type of Scotland, proclaimed the abolition of the papacy, and ratified principles conforming to the Calvinistic teachings. The foundations which were not to be removed had been laid, but it required all the devotion, energy and resourcefulness that Knox had at command to engineer the erection of a lasting superstructure. In 1561 Queen Mary Stuart returned from France. Now followed an eventful contest between the forces led by this cultured, spirited, crafty and not strictly moral young woman and the fiery reformer. The leaders had frequent conferences. Her duplicity at first made his work the more difficult. Bloodshed was not unknown. Queen Mary's reign ended in six

years, but the work of reformation was not lightened. Until his death, in 1572, Knox bore the burden of the task.

In Knox certain qualities common to reformers were accentuated. His determination at times bordered on obstinacy. His sternness became almost savage; often feeling seemed to have left his firmness. Of course, we must relate him to his day. The period demanded men of fire and iron. In his favorite principle that the Church must practice nothing which is not found in the Word of God, he was ultra-Calvinistic. His friends even appealed to Calvin for interference in his severity. His language was as bold as his actions. About the same epithets were applied to the Pope in Scotland as in Germany, and his friends received the same vigorous treatment. His weapon was the word of God, which he knew well. Justification by faith was the pillar of his doctrine. He had a deep consciousness of his sin, and, while he found assurance of forgiveness in Scripture, "yet justification by faith does not sing and dance in the very blood of Knox as it did in Luther."

John Knox was beloved as a man by those who knew him best in spite of his self-condemnation as "churlish" because of occasional melancholy. His servant, Richard, called him the "light of Scotland and the comfort of the kirk within the same," and Regent Morton said at his open grave, "Here lies one who never feared the face of man." Such words seem a fitting epitaph for the man through whose life God chose to revive the spiritual life of Scotland.



Whitsunday.

May 30, 1909.

A Still Small Voice

I Kings' 19:5-13; Zech. 4:6.

Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the connection of the Scripture Lesson with the Topic? Show the connection of the Bible Readings. What is the significance, for the Church, of the Coming of the Holy Spirit?

Lessons for our own lives: 1. Let us trust to the "Breath of God." Elijah's lesson is still hard for us to learn. He looked for God in the earthquake, the fire that consumed the mountain side, the hurricane that devastated the forest, but God was in none of these. Then came a still, small voice, and God was in the voice! It was a hard lesson for the disciples to learn. They could never understand

why Jesus was so quiet; why He did not enroll men into armies; why He did not count on multitudes, and seek panoply of war and power and might like that of Rome and earthly monarchs. Men measure by the shouting and the tumult, by crowds and demonstrations, but even the old prophet was made to speak the message that it is "not by might nor by power, but by my Spirit, saith the Lord of Hosts." The power we need, the only power that can bring the Kingdom of Heaven on earth, the greatest power in the universe is the power of the Holy Spirit, and it is striking and significant that the word "spirit," in Hebrew, Greek and Latin (our English word is of Latin origin), means "breath," or "gentle wind." When Jesus imparted to the disciples, after His resurrection, an earnest of this power yet to come in fulness, "He breathed on them and said: 'Receive ye the Holy Ghost.'" When the Spirit came, on the Day of Pentecost, to abide in the Church, there was a "sound as of a mighty, rushing wind." Long before, when Jesus spoke with Nicodemus, He said: "The wind bloweth where it listeth * * * so is every one that is born of the Spirit." The power of God is the Holy Spirit, the Breath of God, Himself God.

2. Let us manifest the power of the Holy Spirit. The voice that came to Elijah was still and small, but it brought the Word of God, and "no Word of God is devoid of power." Jesus breathed on them, but with the breath came the gift of the Holy Spirit, with the power for the greatest of all service, that of remitting sin. It was only a sound as of a mighty rushing wind that was heard on the day of Pentecost, but the might was manifested in the conversion of three thousand souls. When the wind bloweth, thou canst not tell whence it cometh or whither it goeth, but thou hearest the sound thereof, and its presence is undoubted. He in whom the Breath of God is the breath of life gives evidence of the life of God within Him. If in our lives, our churches, our Leagues, there is no evidence of power, it is certain that we have not received and are not yielding ourselves to the Holy Spirit in His might. "Be filled with the Spirit," then life and service will be filled with the fruits of righteousness.

Ecclesiastical Gambling

The Church of God has not seemed willing to allow the world to have all the advantage of games of chance. A church bazaar opens,

and toward the close it is found that some of the more valuable articles are unsalable. Forthwith the conductors of the enterprise conclude that they will raffle for some of the valuable articles, and, under pretense of anxiety to make their minister a present or please some popular member of the church, fascinating persons are dispatched through the room, pencil in hand, to "solicit shares," or perhaps each draws for his own advantage, and scores of people go home with their trophies, thinking that it is all right, for Christian ladies did the embroidery, and Christian men did the raffling, and the proceeds went toward a new communion set. But you may depend on it, that as far as morality is concerned, you might as well have won by the crack of the billiard ball or the turn of the dice box. Do you wonder that churches built, lighted or upholstered by such processes as that come to great financial and spiritual decrepitude? The Devil says: "I helped to build that house of worship, and I have as much right there as you have"; and for once the Devil is right. We do not read that they had a lottery for building the church at Corinth, or at Antioch, or for getting up an embroidered surplice for St. Paul. All this I style ecclesiastical gambling. More than one man who is destroyed can say that his first step on the wrong road was when he won something at a church fair.

Daily Bible Readings.

Monday, April 19—Joshua 5:1-12.
 Tuesday, April 20—I Samuel 7:3-14.
 Wednesday, April 21—I Kings 18:16-40.
 Thursday, April 22—II Kings 11:21, 12:16.
 Friday, April 23—II Chronicles 29:15-30.
 Saturday, April 24—II Kings 22:1-20.
 Sunday, April 25—II Kings 18:1-8.
 Monday, April 26—Exodus 28:1-2.
 Tuesday, April 27—Numbers 3:1-16.
 Wednesday, April 28—Hebrews 5:1-14.
 Thursday, April 29—I Timothy 1:3-20.
 Friday, April 30—Ephesians 4:1-16.
 Saturday, May 1—Colossians 1:19-29.
 Sunday, May 2—I Cor. 12:28-31; II Tim. 2:2; Titus 1:5.
 Monday, May 3—Psalm 97:1-12.
 Tuesday, May 4—Isaiah 11:1-16.
 Wednesday, May 5—Isaiah 41:1-13.
 Thursday, May 6—Isaiah 49:1-13.
 Friday, May 7—Zephaniah 2:1-11.
 Saturday, May 8—Isaiah 42:1-12.
 Sunday, May 9—Acts 16:9-13.
 Monday, May 10—Corinthians 14:26-40.
 Tuesday, May 11—Colossians 2:8-23.
 Wednesday, May 12—Acts 15:19-31.
 Thursday, May 13—Isaiah 1:10-20.
 Friday, May 14—I Samuel 15:19-23.
 Saturday, May 15—Colossians 3:15-17.
 Sunday, May 16—Romans 14:1-12.
 Monday, May 17—Exodus 5:1-19.
 Tuesday, May 18—Daniel 3:1-30.
 Wednesday, May 19—Daniel 6:1-28.
 Thursday, May 20, Ascension Day—Acts 1:1-11.
 Friday, May 21—Acts 6:8-15, 7:48, 8:1.
 Saturday, May 22—Acts 26:12-32.
 Sunday, May 23—Acts 24:22-25.



OFFICIAL ORGAN OF THE LUTHER LEAGUE

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

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~ Editorial ~

In the Lord Jehovah trusting
Everlasting strength have we,
He himself, our Sun, our Glory,
Everlasting Light shall be.
Everlasting life is ours,
Purchased by the Life laid down,
And our heads, oft bowed and weary,
Everlasting joy shall crown.

Six weeks we have been in sadness because we have been following our Saviour on His way to death. We have seen Him in that last gathering of the Apostles in the upper room with His noble prayer; we have followed Him into the Garden, where in great agony He has prayed and yet has been willing to suffer for our sakes; we have been with Him in that mock trial, where the judge found no fault in Him, but His enemies insisted upon crucifying Him; we have watched Him as another carried the cross to which He was afterward at-

tached in the midst of great suffering and upon which He hung in agony until he gave up the ghost; we have mourned over our sins as we thought of all this trial and death that we might be forgiven and accepted of God.

Now we rejoice that He overcame death and the grave, and was the victor over Satan, and rose from the tomb that we might realize the promise of eternal life and be heirs of God and joint heirs with Christ of those heavenly mansions which He has gone to prepare for those who love Him. If His life had ended with His death upon the cross there would not have been any future for us, but the resurrection has opened to us the most blessed of all prospects.

Easter has always been a day of rejoicing, of joy and gladness in the Church, and the customary salute still given in many countries is, "Christ is risen," and the response, "Christ is risen indeed," or sometimes, "and hath appeared unto Simon." The celebration of this day, however, antedates Christianity, the return of spring—a resurrection—being celebrated by nearly all the ancient nations. The name Easter is the Anglicized form of the name of the Teutonic goddess of spring. In earlier times the day was celebrated with bonfires, which custom probably had its origin in the custom of the Jews to burn the leavened bread on Easter eve. The miracle of fire is still observed in the Greek Church at Jerusalem. Although the Roman Church has long denounced this imposition, yet it is still continued. The custom of eating and exchanging eggs on Easter is centuries old, and may be traced back to the Egyptians and Persians. It is emblematical of the resurrection as retaining the elements of future life.

From earliest times Holy Week, through which we have just passed, has been observed by the Christian Church with profound reverence and holy awe. The special services commemorative of the events which transpired during that time were instituted at a very

early date. Various terms have been used to denote the time, such as the "Days of Suffering," "Days of the Cross," "Week of Sorrows" and "Painful Week," while the Germans very appropriately call it Charwoche, meaning lamentation, mourning. Beginning with Palm Sunday, commemorative of the entry into Jerusalem, we have in succession Holy Thursday, Good Friday and Holy Saturday. The week is observed by the Church with deep gloom, with sorrow and with grief for the sufferings which it recalls. Holy Thursday recalls the institution of the Lord's Supper, which took place among the Christians of the Jewish Paschal feast, as well as of the washing of the disciples' feet as a token of humility. Good Friday has been observed from earliest times as a day of fasting, and it is interesting that in the early Church on this day the kiss of charity was not given, because the Master was betrayed in this manner; nor did any bow the knee in prayer, for so was He reviled by the Jews. Holy Saturday witnesses the preparation for the coming morning.



We hear of many accessions to the Church, the greatest number being from the youth. It has been a sad regret in the past that many who have been confirmed at Eastertide have been satisfied with this open acknowledgement of the Saviour, but have failed, by word and act, to remember their covenant vows, and have neglected their Church duties. We, of the Luther League, have an opportunity to help those who have come into the Church, and many useful members can be saved to the Church by a little attention or a kind word. Let us remember that

"A single word is a little thing,

But a soul may be dying before your eyes
For lack of comfort a word may bring,

With its welcome help and its sweet surprise."



The Holy Scriptures declare if a man will not work neither shall he eat. What is true of a man is also true of any organization. A

flowing stream spreads health along its banks; it is a blessing wheresoever it runs; but stagnation is synonymous with putrefaction and death. Our young people's societies must learn; wherever there is stagnation there is death. Spiritual life cannot be dormant. To the Church of the Laodiceans it was written, 'So then because thou art lukewarm, neither cold nor hot, I will spew thee out of my mouth.' Beware of these examples. Search sacred lore; see how the Hebrews never fell from God until they ceased warfare with the idolatrous. Carry these many precepts into your societies, and work, work for we know not what a short time we have. Success will only come through effort. If our societies can show no gain, then they have no claim for existence. The Church cannot—aye, must not—be dragged down by dead weights. She must continue to advance, and each component part must do its share of work in this direction. Dead limbs must be lopped off. Do not, we ask you, let this be the fate in our Luther League. Nothing succeeds like success, and, to use a business term, keeping everlastingly at it brings success. We must deserve success, not alone be successful.



We have reprinted the article "The Lutheran Church—Why I Love Her," for the particular benefit of the catechumens who have recently joined the Church.



Our President's Acknowledgment

Your President appreciates the kind words and the tender sympathy of the Leaguers during his hospital life, and in his convalescing days subsequent. He is happy that the operation was a success, and when he recovers his strength he hopes to be able to do his accustomed work. It is difficult to be patient when so much is to be done, but he tries to be of a thankful spirit, and thinks frequently of the 103d Psalm, 1-4 verses, as expressing his feelings.



We are indebted to "The Independent" for our cover design this month.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. Frederick H. Knubel, of the Church of the Atonement, New York City, thought it best to tender his resignation as pastor recently on account of the prolonged illness of Mrs. Knubel, but the congregation refused to accept the same, and gave him an indefinite leave of absence with salary, deciding to elect an assistant pastor. The Rev. F. V. Christ has been chosen as the assistant pastor, and will be installed on the evening of April 25 by Rev. G. U. Wenner, D. D., President of the Synod of New York. On Monday evening, April 26, a reception will be tendered by the congregation to the new assistant pastor, and a farewell given to Rev. Knubel before he leaves on May 1.

Chicago.

—Rev. Carl A. Evald, D. D., died at his home in this city recently. Dr. Evald was pastor of Immanuel Lutheran Church, in which the initial service of the National League Convention of 1908 was held.

—Mt. Tabor Church, the youngest General Synod mission in this city, is to build a house of worship.

—The Rescue League, under the leadership of Rev. V. A. M. Mortonson, is receiving the support of Lutherans, and is doing good work.

Pittsburgh.
—The third annual meeting of the Lutheran Inner Mission Society of Pittsburgh will be held in the First Lutheran Church, Grant street, on Thursday evening, April 22, at 8 o'clock. Reports will be received from the officers, and an election for five members of the board of managers will be held. Rev. Dr. J. F. Ohi, Superintendent of the Philadelphia City Mission, will deliver an address on Inner Missions.

—In the statement in the March issue of the "Review" about the breaking of ground for the new edifice of Christ's Church, Rev. J. L. Smith, D. D., was named in error as the pastor. Rev. Earnest A. Trabert is the pastor of this church.

Harrisburg.
—Rev. J. Bradley Markward was formally installed pastor of Bethlehem Church on March 14.

—Rev. F. L. Bergstresser has accepted the unanimous call to Trinity Church, of Chambersburg, Pa.

Kansas City.

—A Lutheran Bible School Institute was conducted in the First Church, Rev. James C. Schindel, pastor, March 10-12. Interesting topics relating to Bible school work were discussed in papers and addresses, followed by open discussion.

Syracuse.

—Rev. A. S. Hardy, of Oswego, has accepted a call to the Church of the Atonement at Syracuse, beginning April 1. Rev. E. L. Tucker continued to supply until after Easter.

Rochester.

—In the fire that has cost property owners of this city more than half a million dollars the edifice of Zion German Lutheran Church was entirely destroyed.

Baltimore.

—The feast of dedication, extending through three days, beginning Sunday, March 21, was held in the Emmanuel English Lutheran Church, Rev. F. W. Meyer, pastor. The church is a two story brick structure, and the dedication marked the completion of the main auditorium, which is churchly and commodious.

Miscellaneous.

—Rev. George F. Behringer, D. D., died at his home, Nyack, N. Y., on Wednesday evening, March 31, 1909, in the sixty-third year of his age.

—The first conference of the "Lutheran Young People's Forward Movement" will be held in Springfield, Ohio, May 4-6. All Lutheran Church auxiliary societies are invited to send delegates, who are registered upon payment of the regular fee, \$2.00. An attractive program has been arranged. Mission work will be one of the principal subjects discussed. Among the invited speakers known to Leaguers are: William C. Stoeber, Esq., Rev. Charles L. Fry, Rev. L. B. Wolf, D. D., Rev. M. J. Kline, D. D., Rev. R. B. Peery, Ph. D.

—The forty-fourth convention of the General Synod of the Evangelical Lutheran Church in the United States will be held the first Wednesday after Whitsunday, June 2, 1909. The sessions will be held in St. Paul's Lutheran Church, Richmond, Ind.

—A Congregationalist preacher found many unchurched Lutherans in Ironwood, Mich., and organized them into a "Lutheran" congregation. But they soon found that he was not a Lutheran, whereupon they dismissed him and called a Lutheran pastor, who organized with 260 members.

—Grace Church, Winchester, Va., Rev. George S. Bowers, D. D., pastor, raised about \$4,970 during its last fiscal year, and gave \$2,829 of that sum to the various missionary enterprises in which the Church is interested.

—In Minnesota a missionary of the General Council organized an English Lutheran congregation with twenty-four members. It provided for its own support, increased in membership

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to eighty-four, raised \$1,000 for expense fund, purchased a church building, and called its own pastor.

—One Lutheran pastor says that his charge is in a state of constant revival, that not a communion has passed without accessions to church membership, and that he had a large class of catechumens for confirmation at Easter.

—Bishop Aguinaldo (not the politician), who is the head of the Philippine Catholic Church, resolved to supplant the Romish nuns by deaconesses. He became acquainted with the deaconess work by reading the Spanish edition of the life of Theodore Fliedner. The bishop has done away with the old Roman Church almanac and introduced one of his own make. One of the new "Saints" in his calendar is Fliedner.—The Lutheran.

—The Rev. Dr. Adolph Stoecker, of Berlin, died on February 8. He was famous as imperial court preacher, member of Parliament, and zealous worker among various German classes along lines of Christian philanthropy.

—By the bursting of steel tanks, situated on a hill above Parkersburg, W. Va., on March 19, precipitating upon the town a flood of nearly two million gallons of water which they contained, two lives were lost and much property destroyed, including the nearly new edifice of St. John's Lutheran Church, which is a total wreck, involving a loss to the congregation of about \$25,000.

—Mr. George W. Watts, of Durham, N. C., a liberal giver to foreign mission work, has given \$500 toward the proposed extension of the building of the Watts Memorial College, Guntur, India.

—The Augustana Synod, not fifty years old, reports 574 ministers in charge of 1,069 congregations, in which are 158,900 communicants. The people in these congregations last year contributed \$1,624,600 for the works of their Church, an average of over ten dollars for each communicant. Their church property is valued at \$7,665,000.



Richard Lamb

On March 24 there passed away, at the age of seventy-four years, at his home, a figure familiar for many years to New Yorkers, Mr. Richard Lamb, of the firm of J. & R. Lamb, ecclesiastical art workers.

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technical knowledge possessed by Mr. Richard Lamb, coupled with the inflexible adherence of the brothers to artistic good faith, was due the success of the undertaking begun more than fifty years ago.

He is survived by his son, Joseph G. Lamb, and by his three daughters, Mrs. Boughton, Mrs. de Figanieri, and Mrs. Wingate, the daughter-in-law of General Wingate.

Blessed with a sturdy English constitution, Mr. Lamb attended to his work up to within a few days of his death, and was a well known figure in Old Greenwich Village, with which the original offices and the later studios have for so many years been identified.

Funeral services for the members of the immediate family were held in the home on March 26, and on March 27, in the chapel at the studio, was a second service held in the presence of the employees and those who had business relations with Mr. Lamb, and on the occasion addresses were delivered by Mr. Fredk. S. Lamb, on the "Relations of the Employees to the Firm," and by Mr. Charles R. Lamb, on the "History of the House" during the life time of the two brothers.



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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America

Statement No. 6

March 1 to 31, 1909.

PER CAPITA ACCOUNT.

B. M. C. Central Luther League of Norris-town, Pa.	\$3.00
L. L. of Zion Lutheran Church, Wheeling, W. Va.	10.00
L. L. of Holy Trinity, New York City, N. Y.	10.00
L. L. of Luther Church of Mediator, Philadelphia, Pa.	2.65
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St. Paul's L. L. of Scranton, Pa.	1.20
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St. James' L. L. of Wapwallopen, Pa.	4.70
Holy Trinity L. L. of Scranton, Pa.	5.00
St. Luke's L. L. of Noxen, Pa.	8.50
St. John's L. L. of Sayre, Pa.	2.00
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L. L. of German Lutheran Church of New Haven, Conn.	10.00
St. John's L. L. of Hudson, N. Y.	3.00
Redeemer L. L. of Kingston, N. Y.	9.50
Ellenville L. L. of Ellenville, N. Y.	2.60
Total	\$88.95

Previously reported 566.22

\$655.17

DUES.

B. C. M. Central Luther League of Norristown, Pa. \$3.00
Respectfully submitted,

C. T. A. ANDERSON, Treasurer.
Chicago, Ill., March 31, 1909.



NEW YORK

—The annual convention of the Luther League of New York State will be held in the Church of the Redeemer, Utica, Tuesday, Wednesday and Thursday, May 18, 19 and 20. The theme of the convention will be "Education and Concentration for Our Church," in harmony with which the committee has prepared an interesting and helpful program. At the first session on Tuesday, at 2.30 p. m., in the devotional hour, Rev. A. S. Hardy will speak on the subject "Zeal." Tuesday evening the convention sermon will be preached by Rev. Oscar Krauch, of Albany; subject, "Looking Unto Jesus." Wednesday morning, devotional service, subject, "True Wisdom the Guarantee for a Happy and Contented Old Age," Rev. W. L. Genzmer, Pittsfield, Mass.; paper, "The League and Inner Missions," Mr. John H. Boschen, New York; paper, "The Age Problem—Its Solution," (a) "In the City," Miss Adeline M. Aschoff, Brooklyn; (b) "In the Country," Mr. Elmer A. Shineman, Canajoharie. Wednesday afternoon, paper, "The Practical Value of the Deaconess Work," by a deaconess; address, "The Call to the Ministry," Rev. G. B. Hiller, Hartwich Seminary; Junior work, "A Junior Superintendent at Work," Miss Clara E. Gurlick, Utica. Wednesday evening—The Rally, addresses by Hon. D. D. Frisbie, of the New York State Assembly, and on "True Greatness," by Rev. William J. Miller, D. D., Greensburg, Pa. Thursday morning, devotional service, "The Bravery of Forgetting," Rev. William M. Baum, Jr., D. D., Canajoharie; "Some Impressions from Chicago, 1908," Mr. Fred Ihlo, New York; paper, "What of the Future?" Mr. W. L. Bradt, Binghamton.

New York City District.

—The spring convention of the Luther League of New York City was held in St. Paul's Church, West 123d street, on March 30, 1909. The meeting was opened with the evening service.

Pastor Bosch spoke a few words of welcome, which were answered by President Ellert.

Rev. George C. Loos, of Brooklyn, addressed the convention on "the burning question": "After Confirmation—What?"

The address was well delivered, and the discussion which followed the address brought out



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many points on the question, some of which are mentioned below:

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Parents should help pastors in the religious instruction of the children. A synopsis of Rev. Loos's address follows:

After Confirmation—What?

The question which we are to consider may seem, at first glance, to be idle and unnecessary.

"After Confirmation—What?" We might as well ask the merchant such a question: After renting a building and laying in a stock of goods—what? Or of the athlete: After the muscles have been hardened, and the nerves steadied, and the eye trained, and the pulse calm, for feats of strength and skill—what? It is idle. Here we come together seriously to ask and answer the question: After the catechumen has laid in a stock of knowl-

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edge, his heart and head have been trained, his life shaped, his promise obtained, his preparations for Christian life made—what then? The question is not at all trivial, and the reason it is not is because, while it may be admitted that there is something incumbent upon the catechumen following confirmation, it may not be easy to agree what it is, nor how to get the catechumen to do it.

At the outset let us agree that this discussion does not revolve around the matter of confirmation itself. Among us Lutherans catechization, examination, and confirmation are a closed question. We believe them to form the best possible method for the introduction of the youth into church relationship. The title deals with the time following instruction and confirmation. In dealing with this subject we should, in fairness, approach it from at least two sides, the side of the catechumen and that of the Church.

I.—When we consider the matter in relation to the catechumen we are handling perhaps the smallest part of the subject, for, strangely enough, the catechumen has little to do with it. The known and customary procedure after confirmation is to relieve the sponsor of spiritual guardianship and lay the obligation entirely upon the shoulders of the newly confirmed himself. He is asked to be diligent in keeping his confirmation promise, to be faithful in the newly entered religious life, to be regular at church attendance, to commune frequently, to be liberal in his support of the church, and to be exemplary in his thoughts, words and deeds—in a word, to be spiritually alive and active.

And all these formulas and admonitions are most highly necessary, for the one weakness of our system of instruction, examination and confirmation seems to lie in this, that, inasmuch as it all resembles instruction, examination and graduation at school, it is consequently regarded as such by both catechumens and parents. Only recently a little girl told me that her elder brother and sister did not go to Sunday school any more, because they were confirmed and graduated from Sunday school a few years ago. That mistaken notion is much more prevalent, I really believe, than is generally thought.

Of course, a moment's thought would show



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the catechumen and the parents that confirmation is not an end, but a means, an intermediate step. But they often do not give that moment's thought, and there lies the import and importance of this evening's question. The situation is very much like that of the boy going to college: he knows absolutely nothing of what he ought to study and what branches he should take up to fit himself for his life's work, even though he has studied the branches necessary to admit him to college, any more than the catechumen knows about active and intelligent church life, even though they have studied the truths necessary to admit them to the Church.

It is a simple matter to say that the catechumen ought to practice the same diligence, the same concentration, the same faithfulness, the same regularity after confirmation as before. But if there has not been much, or any, of diligence and faithfulness before confirmation, we are really not serious in asking identically the same afterward, and if there has been, it is more easily said than done. Besides, the request is too vague, too general, too indefinite.

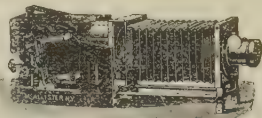
If I were to make any suggestions at this point for the guidance of the catechumens, they would be these: (1) To find their friends and companions after confirmation, as they usually do during the period of instruction, among the church people of their own age, with the same ideals and temptations. They would then have stimulus and desire to remain in the church. (2) They might even form, as catechumens do in some of our churches, class organizations with officers, stated meetings, outings, reunions, and joint interest in, work for, and contribution to the church. (3) To make the pastor under all possible circumstances and every conceivable condition their confidant, their father confessor, if you please. If the pastor is a worthy pastor he ought to be entitled to such confidence, and if he isn't worthy of that degree of confidence he is not fit to be pastor.

II.—In attempting to answer our evening's question, the more important side of approach, I believe, is that of the Church rather than that of the catechumen, for it appeals and applies to us, the Church. No matter how carefully the catechumen has been instructed, no matter how earnestly loyalty has been preached to him in the confirmation sermon, no matter how we may condemn his defection and lapse into worldliness after confirmation, we dare not forget that he is only a volunteer, a raw recruit, and by no means a seasoned veteran in the regular army; and that, just like many another courageous patriot, he may not only be terror-stricken in his first battle, but actually become a deserter. The Church is not in a position to say to him, "Be active!" without also saying how. As I have said, the catechumen knows no more about how to be active, or what church duties he should choose, than the boy entering college is able intelligently to select his own studies.

Now, there are many approved principles practiced by churches to retain their newly con-

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firmed, and some of them are valuable. One congregation tenders two receptions a year to its new members, and at these receptions some one in a position to do so outlines the work of the church and points out the various forms of activity. Another congregation of which I know puts every incoming member on some committee under the leadership of an able chairman, first endeavoring to determine the member's strength or predilection for work, or submitting to him a list of the committees.

In still another case the superintendent of a Sunday school in which classes are promoted each Advent makes it his individual business, as soon as the catechetical class is organized in the fall, to look over the personnel of the young people, and after conferring with the pastor, selects a number for teachers, secretaries, assistant librarians, etc.

In some churches the catechumens are accustomed to sit in a group at worship, and this practice should be of some value to the young people whose parents are not accustomed to attend church services.

These are some of the approved methods of retaining the catechumens after confirmation. It might be in order to add a few suggestions: (1) A system of promotion; not the Advent promotion before mentioned, but the removal of the catechumens from their pre-confirmation classes to a confirmed Bible class. This may be open to objection, as sometimes the original teacher can hold the child better than a Bible class teacher, who may be a comparative stranger. Yet the theory is good, for a confirmed Bible class instils a spirit of justifiable

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pride into the child's heart, and makes the promotion one to be sought and appreciated.

(2) Executive committees of catechetical classes, appointed by the pastor, to keep in touch with all the members of the class, watching and reporting their removals and sending them the news of the mother congregation, have been known to continue the bond formed on confirmation day, and make the individual, no matter how far removed in distance, feel that he is of some importance, and in relationship with the Church.

(3) Reunions of classes on the evening of confirmation day have brought old catechumens, if not from the ends of the earth, at least from the remote parts of city and State.

(4) And what of the example set by parents? Dr. J. B. Remensnyder, in the current "Luther League Review," says: "If parents counsel and encourage their son or daughter to be faithful, and, above all, if they lead them to the sanctuary in most cases they will be constant."

(5) What about the age of confirmation? Do we as a rule confirm too young? It is a disputed question. If we wait, the world may anticipate us. If we hurry, the children may not understand the step they are taking.

I have reserved for a moment's presentation at the close of my remarks that which might well consume the entire volume of remarks, namely, the place of the Luther League in the plan for holding the catechumen, and I wish it understood that what I say is neither theory nor an empty desire to pay the Luther League a compliment. It is the result of observation in a congregation well situated to enjoy the fruits of all the Luther League's work. The Luther League is a stepping stone, or, better still, a training school for church activity.

—President Ellert, of the Luther League of New York City, addressed the young people of St. Paul's Church, at Mount Vernon, Rev. E. Staudermann, pastor, the occasion being a reunion of the catechumens of that church. The church was crowded and a very interesting meeting was held. The reunion was under the direction of the Luther League of the church.

Rhinebeck District.

—The Rhinebeck District Luther League will hold its convention at Athens, in Zion's Church, Rev. J. S. Paul, pastor, on Tuesday, May 4. Three sessions will be held and an interesting program has been prepared.

CONNECTICUT

—On March 29 the Executive Committee of the State League met in Hartford and received an invitation from the Luther League of Trinity Lutheran Church, New Haven, Rev. J. A. Timm, pastor, to hold the third annual convention in that city, on Wednesday, May 12. The opening service will be held at 10 o'clock in the morning, afternoon service at 3 o'clock, and the Rally service will be held at 7:30 in the evening. The speakers for the evening will be Rev. George Hartwig, of Rockville, and Rev. C. E. Blethen, of Hartford.

—The Luther League of the Church of the Reformation, Rev. Rohrig, pastor, held its third

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annual meeting on February 23. The reports of officers showed the following: The League contributed \$50 to the church building fund during the year. It has taken active part in the management of the New Britain "Day Nursery" and contributed financially toward its support. In December the League started to publish a parish paper, edited by the pastor, which has proven a great help in strengthening the mission. The following officers were elected: President, Art. Anderson; vice-president, Helen Olson; recording secretary, Elsie Rosenzweig; corresponding secretary, Nellie Lavine; treasurer, Grace Heck.

—The Junior League of the Church of the Reformation celebrated its third anniversary on Sunday evening, April 3, at the hall in which the Mission worships. At the annual meeting the following officers were elected: President, Beatrice Olson; vice-president, Ruth Hultberg; treasurer, Gertrude Markie; recording secretary, William Prescher; corresponding secretary, Arthur Prescher.

PENNSYLVANIA

—The annual convention of the Luther League of Pennsylvania will be held at York, July 6 to 8.

Somerset District.

—The Luther League of Zion Church, Meyersdale, Rev. Charles P. MacLaughlin, pastor, recently elected the following officers: President, The Pastor; vice president, George H. Benford;

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secretary, Miss Bertha Stein; treasurer, Miss Susie Brensinger.

Pittsburgh District.

—The Luther League of the First German Lutheran Church, Beaver Falls, elected the following officers for the next six months: President, Mr. John Busse; vice presidents, Mr. H. B. Thumm, Mr. Joe Loeffler; secretary, Miss Anna Wick; treasurer, Miss Charlotte Eberhart; organist, Miss Clara Scheffler; librarians, Mr. Henry Wentzel, Mr. Paul Krükenberg, Mr. Gustave Bloom. Fifteen new members have been received into the League since January, 1909, making the total membership 77. Eleven dollars' worth of badges have been sold within the six months, and for benevolent objects the League has paid \$40.80.

DISTRICT OF COLUMBIA

—The regular quarterly meeting of the Luther League of the District of Columbia was held Friday night, March 12, in St. John's Lutheran Church. The edifice was crowded, all the different Leagues of the District being well represented. The opening devotional service was conducted by Rev. J. Luther Frantz, of St. Mark's Church. A short address of welcome was made by the pastor of St. John's Church, the Rev. George Brodthage. The program was interspersed with musical selections, both vocal and instrumental, furnished by the St. John's League. The speakers for the evening were the Rev. J. C. Bowers, of Calvary Lutheran Church, Baltimore, and Rev. C. P. Wiles, of Keller Memorial Church, Washington. Rev. Bowers had for his subject, "Equipment for Religious Work." He pointed out how, through the Luther League, the young people are fitted for religious work and are taught the doctrines and history of the Church. Rev. Wiles spoke of the necessity of training young people in the work of the Church and the method to be pursued to hold them in live relationship with the Church. Rev. I. O. Baker, of the Church of the Atonement, invoked the blessing on the offering. The benediction was pronounced by Rev. Carl F. Bergner, of Zion Lutheran Church.

OHIO

—The Luther League of Kent participated in the consecration of the new edifice of the Lutheran Church in that city, Rev. Abram Miller, D. D., pastor. The address to the League on this occasion was made by Rev. P. S. Hartman, of Bolivar, Ohio.

Northeastern District.

—The eleventh annual convention of the Luther League of Northeastern Ohio was held in Grace Lutheran Church, Wadsworth, February 22, the Rev. C. B. Etter, D. D., pastor. The devotional service of the morning was conducted by the Rev. E. W. Simon, D. D., of Akron, and Rev. E. C. Billings, of Akron, gave a short talk on the Gospel, Luke 8:4-15. Greetings were received from eleven Leagues, on the theme (Phil. 1:27), "Striving together for the faith of the Gospel." The devotional service of the evening was conducted by the Rev. W. W. Kennerley, of Alliance. Reports were given by the delegates to National and State conventions.

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Mr. A. C. Holloway, of Akron, who has been with the Northeastern District since its organization, gave a very able review of its work, "The First Decade in Our History." An interesting paper was read on "Bible Study" by Sister Lydia Perry, of Canton. An interesting discussion followed. After the singing of a solo by Mrs. I. W. Geisinger, Miss Julia Sebelin, of Cleveland, read a paper on "The Literature in a Christian Home," presenting very clearly the effects of various forms of literature. Mr. M. H. Miller further discussed the subject. The question, "What Are We Doing in Our Local Leagues?" was answered by a representative from each League. The information received proved very helpful in many ways. Dr. L. S. Keyser, D. D., of Canal Dover, conducted a question box, which proved especially interesting and helpful. The Hon. G. W. Sieber, of Akron, gave at the evening session a very inspiring address on "Character Building in the Luther League."

The convention proved a success in every respect. The sessions were well attended. Over ninety delegates and visitors, outside the entertaining League, were in attendance. Three new Leagues were received as members, viz.: Grace Luther League, Wadsworth; St. Paul's Luther League, Alliance, and Bethany Luther League, Cleveland. The next convention will be held at Bethany Church, Cleveland, the Rev. J. Hanning, pastor.

The following officers were elected: President, Rev. E. L. T. Engers, Barberton; vice-president, Mr. John Metting, Wadsworth; recording secretary, Mr. E. H. Grafton, Barberton; corresponding secretary, Miss Crystal Dressler, Akron; treasurer, Mr. C. B. Grane, Canal Dover; reporter to "Luther League Review," Mr. E. F. Stallsmith, Cleveland; delegates to the State Convention, Miss Mabel Herbster, Cleveland; Miss Irene Frase, Loyal Oak; Miss Nellie Lutz, Canton; Miss Mabel Rheinich, Cleveland; Miss Clara Zeeb, New Philadelphia.

The convention commended Grace Luther League of Wadsworth very highly for the excellent music furnished and the kind hospitality shown to delegates and visitors.

ILLINOIS

—At the meeting of the Tri-City District Luther League at the Swedish Lutheran Church,

Moline, March 8, Mr. John C. Mohl resigned the presidency and Mr. August W. Brissman was elected to fill the vacancy. Mr. Mohl's resignation was offered because of removal from the bounds of the District League. The feature of the meeting was an address by Rev. H. F. Martin, of Iowa City, on the advantages afforded and the benefits accruing from the Luther League. He described the manner in which the League operates in many an instance to keep active in the Church a young person who otherwise would probably drift away or become a merely nominal member. A social hour followed the session. In place of its next regular meeting the District League will run a moonlight excursion on the Mississippi River. A committee on arrangements for this excursion was appointed. Also, there was constituted a committee on extension work, which will make an effort to secure to the League the co-operation of other young people's societies in the District.

SOUTH CAROLINA.

—The active and vigorous Luther League, which is one of the working forces in the Luther Chapel congregation, Leesville, has decided to take two shares in the kindergarten school of the mission in Japan.

GEORGIA

—The Luther League of the Church of the Ascension, Savannah, has given \$50 to furnish one of the two rooms for infirmary purposes in the Lutheran Orphan Home at Salem, Va.

IOWA

—The third annual convention of the Eastern District Luther League will meet at Cedar Rapids, Ia., April 28 and 29, Rev. C. W. Maggart, pastor, H. F. Martin, president.

—The Luther League of Chariton recently held its annual business meeting, when the officers for the ensuing year were elected. It was decided to use the Luther League Topics as in the past years. At present a series of lectures on the "Life of Martin Luther" is being given by the pastor. The following subjects are treated: (1) Luther's childhood and youth; (2) Luther as a Catholic; (3) How and why Luther became a Protestant; (4) Luther and the Reformation, or Luther as a Protestant; (5) Luther as an author and educator; (6) Luther's marriage and home life.

SOUTH DAKOTA

—The Luther League of South Dakota will hold its twelfth annual State Convention at Aberdeen, May 7-9. All the societies and District Leagues connected with the State League are urged to send the required number of delegates to the convention. All other Lutheran young people's societies within the State are kindly requested to send visiting delegates to the convention in order to become acquainted with the work of the State League. Free entertainment will be furnished those who have, before May 3, notified the secretary of the local League, Clara Hanson, 31 Third street South, Aberdeen, S. Dak. O. Glesne, president.

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The Juniors. April

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A VERSE FOR EASTERTIDE.—It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34.

LUTHER LEAGUE DATES FOR APRIL.

2, 1640—Paul Fleming, the hymn writer, died.

9, 1729—Thomas von Westen, a great missionary, died at Stavanger.

18, 1521—Luther's stand at Worms.

19, 1529—The solemn protest at Speyer, which gave the name to the entire "Protestant" Church. 1560—Death of Philip Melancthon, author of the great Augsburg Confession, Luther's helper, professor at Wittenberg.

20, 1558—Death of Dr. John Bugenhagen, Luther's friend. He officiated at the marriage of Luther and Kath. von Bora.

A MOTTO.—Make good habits and by and by your good habits will make you.

It is a good plan to learn while we are young to lay by part of our earnings, and to take good care of our possessions.

SUGGESTIVE QUERIES.

Does your League do spiritual work?

What supplies has your Junior League? Have you Bibles, or Testaments, hymnals, helpers, topics, badges, blackboard, maps?

What officers do you have?

What seems to be the chief object of your League?

How do you cultivate the morals of your young people?

Are you in touch with the missionary work of the Church?

Are your children reading a good book?

Can you develop the social element of the life of the League?

Is the physical life of the young studied?

Are the Juniors taught to do good personal work?

What is your own part of the work of the League?

Do you appoint committees?

In what departments are you most successful?

Have you any difficulties?

Do you take your League with you to the throne of Grace?

There are various kinds of work which a Junior Leaguer can do. These may be cited as illustrations: The messengers for the pastor, securing subscribers for the Church paper (general and local), bringing new members, bringing back the straying, helping the poor, visiting the hospitals, orphanages, sick and the homes of members, bringing flowers for the church, school and League.

IDEAS THAT MAY PROVE USEFUL.

Subdivision of the labor.

Grouping of all into bands of workers.

Variety in the exercises.

ILLUSTRATIONS.—The old pocketbook, very shabby, that lay out on the pavement on April 1st, a long time, and finally was shoved by some foot into the gutter. It was recovered by its owner and found to contain a large sum. So Christ can take the lost, fallen soul, which the ruthless world rejects, and, redeeming, lift it up into the life eternal.

We keep the poor flowerpot that stands at the window because a living blooming plant is growing in it. So God keeps the soul that carries Christ, the living Saviour.

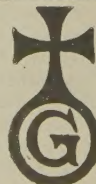
All pleasure is not real happiness. Many of our Juniors are now about to be confirmed and by profession of faith to unite with the Church that Luther loved. As they graduate from the ranks of the Juniors we extend to them, one and all, our most sincere and heartfelt good wishes for a long, noble, useful, beautiful and happy Christian life.

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